

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

Vol. XI

APRIL 1894

No. 4.

EDITORIAL NOTES AND COMMENTS.

THIE Word of the Lord to American Christians concerning Roman Catholics: "Say not ye, There are yet four months, and then cometh harvest. Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." (Jno. iv. 35.)

"The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." (Luke x. 2.)

Converted Priests as Evangelists.

The conversion of Father Lambert has startled the people of New York and of the whole country. His manly letter to the Superior General of the Redemptorist Order at Rome announcing his renunciation of the priesthood and secession from the Roman Church has won the respect and admiration of all intelligent Americans, and his profession of faith in Christ as the great High Priest of our salvation, the only Mediator between God and man, has given him a place in the household of faith where all Christians abide. Being justified by faith and not by works, and confessing Christ as his Saviour, he is no more a stranger and foreigner, but a fellow-citizen with the saints, and of the household of God.

Other priests will follow Father Lambert's example, and renounce the prince

of darkness and the Pope of Rome, to walk in the new and better way, the sure way of salvation that Christians have found when they have obeyed the voice of the Lord Jesus calling them to come and follow Him. And the people in the Roman Church will follow the priests when they know that salvation can be had without money and without price. But how shall they know unless they have teachers, and what better teachers can they have than the converted priests who taught and ruled them in the name of the Pope, and who now preach Christ to them as the way, the truth and the life?

A Home for Priests.

Christ's Mission offers a home to every priest who desires to withdraw from the Roman Catholic Church and follow the example of Father Lambert in accepting Christ as Lord and Master. Here their minds will be enlightened by God's Word and their hearts cheered by the counsel and kindness of Christians friends, and their souls will be satisfied by the presence of the Saviour who will come to them when they call upon Him. From the Mission they can go forth as evangelists to their brethren according to the flesh, and the Word of the Lord shall prevail over error and superstition. Such a work commends itself to all Christians.

A Word to Roman Catholic Priests.

The narrative of Father Lambert's conversion, as told by the daily press, which occupies a large space in this issue of THE CONVERTED CATHOLIC, will be read by many Roman Catholic priests. To them we say, with all brotherly love, There is liberty, freedom and happiness awaiting you if you be true to your conscience, and do two things. First, call upon the Lord your God to help you, remembering the words of St. Paul : " Whosoever shall call upon the name of the Lord shall be saved." Secondly, call at Christ's Mission or write to us stating your spiritual condition and the difficulties that beset you. Your communications will be received in confidence and your wishes respected. If no practical result follows our exchange of views, at least no harm will be done. But if you should desire to leave the Roman Church and unite with us, you shall be welcomed as a brother and our friends will become your friends.

Our Glorious Constitution.

The right of Roman Catholic priests and people to renounce the faith of Rome, as Father Lambert has done, and become Christians like other Americans, is admirably set forth in the following pithy editorial in the New York *Sun*, March 31, 1894 :

" A Protestant becomes a Catholic, or a Catholic becomes a Protestant, or a Jew a Christian, or a Methodist an Episcopalian, or a Presbyterian an Agnostic, or an infidel a Spiritualist, or a Christian a Theosophist, if not a Budhist or Mohammedan; such is the freedom of religion in the United States under the Constitution. And grateful we are to our broad-minded sires who framed that Constitution."

Who Will Be Next?

There are nine thousand Roman Catholic priests in the United States. No

one knows how many of them have lost faith in the Roman Church and, like Father Lambert before his conversion, are weary in soul and sick at heart from the intolerance, duplicity and corruption of that system. How can any Roman Catholic know the state of mind of the priest to whom he confessed his sins last week ? He may be with us next week. What with the quarrels of bishops and priests among themselves, the loss of all respect for the Roman machine by priests and people, and the many conversions that are constantly taking place, no one knows what priest or bishop may next renounce the Roman faith to embrace Protestant Christianity.

Three Thousand Dissatisfied.

We speak advisedly when we say that at least one-third of the priests of Rome in this country are dissatisfied and disgusted with their condition. We desire to reach such men with this issue of THE CONVERTED CATHOLIC. We have printed 3,000 extra copies to send to them; but we cannot do so unless our friends share the burden and expense. Contributions for this purpose will be thankfully received.

Don't Provoke Us.

When Father Lambert thundered forth at the great meeting in Cooper Union, March 29—" If I am provoked I will speak out; I have heard confessions, and I know how to speak"—his military training was apparent and he seemed to be in the saddle ready to charge on the enemy. There was no more hissing after that. Like every converted priest he could tell many things that would startle his hearers. But he is a Christian, a gentleman and a scholar.

We repeat what we said last month, that whenever Protestants stand firm for their faith and principles in opposition to Romanism, whether in religious, political or social life, the Roman hierarchy will retreat and surrender.

REMARKABLE CONVERSION OF A DISTINGUISHED PRIEST IN CHRIST'S MISSION.

FATHER A. LAMBERT OF THE REDEMPTORIST ORDER.

REV. A. Lambert was born in Liege, Belgium, in 1849. After his classical course, he matriculated in the State University of his native city. He then began his theological studies in the Seminary at Liege and finished them at the Roman Catholic University of Louvain. He was ordained a priest in 1873 in Brussels by Archbishop Cattani, who at that time was Papal Nuncio in Belgium and died Cardinal Archbishop of Ravenna. The first destination of Father Lambert was the missions of Northern China, but a few days before his departure for that field of labor the Propaganda of Rome sent him an order assigning him to mission work in the West Indies. After four years work as secular priest in the West Indies he entered the Redemptorist Order in 1877. He



REV. A. LAMBERT.

took the vows of that order in 1878. After taking the vows he was sent back to the West Indies, where he labored for nine years more. Recalled by his superior to Belgium he gave missions in that country till 1889, when he was sent to America, and since his arrival he has engaged actively in mission work in the United States and Canada.

Holding missions in the Roman Catholic Church is similar to revivals in Protestant Churches. The great truths of religion, and in particular the Roman Catholic doctrines of sin, the wrath of God, hell and eternal punishment, and

the power of the priesthood are presented by the missionary fathers with power and eloquence to large congregations in the various churches where they are invited to hold missions. Then the people who are excited and frightened by the contemplation of their sinful condition are exhorted to flee from the wrath of God and escape eternal damnation by going to confession to the "Holy Fathers."

Unlike the Protestant evangelists who lead the repentant sinners to Christ the Saviour, who alone has power to forgive sins, the Roman Catholic missionaries cry out, "Come to confession to us! We will forgive you your sins!" Father Lambert was one of the most eloquent and learned priests of the Redemptorist Order. This is acknowledged by his associates even now when he has withdrawn from their company and renounced their faith.

And now, like a Paul, being instructed in the way of the Lord and fervent in spirit, and the way of God expounded unto him more perfectly in the knowledge of Jesus Christ as his personal Saviour, he will mightily convince the Roman Catholics and all others whom he can reach as a Protestant evangelist, showing by the Scripture that Jesus is the only High Priest, the only Mediator between God and man, the only power that can redeem the souls of men and make them children of God.

Taught by the Holy Spirit, the beauty and simplicity of the Christian faith, the teaching of Christ and His disciples, freed from the doctrines and commandments of men, most strikingly appealed to his reason and heart, and he has embraced it with joy and thankfulness to Him who said : "The Comforter, the Holy Ghost, whom the Father shall send in My name, shall teach you all things."

For the present Father Lambert shall make Christ's Mission his home. He is a learned, eloquent and conservative man who has been thoroughly converted to Christ. He has given his heart to his Saviour, and with God's blessing intends to devote all his energies to the emancipation of his Roman Catholic brethren from the spiritual despotism, tyranny and superstition of the Roman Church, and to preach unto them the new and better way in Christ Jesus in which he has found the peace of God that satisfies his own soul.

Father Lambert is only one of many Roman Catholic priests who have been received into Christ's Mission and instructed in the way of the Lord. They are welcomed as guests by a man who was himself for many years a priest, but who has been preaching the Gospel of Christ in this city for the last fifteen years. Besides daily instruction in the Word of God at the Mission, they come in contact there with Christian friends who bid them be of good cheer and encourage them in the new way of life. Such converted priests continue at the Mission until they get accustomed to their new surroundings and see what the Lord will do for them. The Mission is undenominational, but the pastor, Rev. James A. O'Connor, is a member of the Ministerial Association of New York.

The work of the Mission is carried on wholly by voluntary contributions. Indeed it is a work of faith, for Mr. O'Connor has not received any salary during the fifteen years that he has been preach-

ing in New York. Christian friends who are interested in this work of evangelizing the Roman Catholics are requested to call at the Mission and see what is being done. The sympathy and help of such friends greatly strengthen the hands of the workers and advance the cause. The evangelization of the Roman Catholics of our great cities is a work that has been too long neglected. In a quiet, conservative yet thorough manner Mr. O'Connor and his co-workers have been doing their part, and God has blessed the work.

THE PRESS ON FATHER LAMBERT'S CONVERSION,

[New York Mail and Express, March 22, 1894.]

A remarkable conversion from the Roman Catholic Church has just taken place. Rev. A. Lambert, a member of the Redemptorist Order, the founder of which was St. Alphonsus Liguori, has renounced his allegiance to the Roman Catholic Church and withdrawn from the priesthood. He is now a guest of Rev. James A. O'Connor, the converted Catholic priest and founder of Christ's Mission, an evangelical institution at 142 West Twenty-first street, this city.

Mr. Lambert has just closed a successful two weeks mission in conjunction with three other Redemptorist priests in the Cathedral of St. James, on Jay street, Brooklyn. He was one of the most eloquent of the quartet of priests who have been conducting this mission.

A CASE OF CONSCIENCE.

A week ago last Tuesday Rev. Mr. Lambert called on Rev. Mr. O'Connor, and, after asking for a private interview, he told him that he was weary in soul and sick at heart from the superstitions and practices of the Roman Catholic Church. He presented to Mr. O'Connor what theologians call a "case of conscience." Having lost faith in the distinctive tenets of his church, would

he be justified in withdrawing from it and renouncing the priesthood?

Mr. O'Connor replied that he could not with honor continue in the false position in which the development of thought had placed him. He could not smother his thoughts, and if he had attempted to do so his whole manhood would suffer. Being in a false position now, the sooner he got out of it the better.

"That is my case," said Mr. Lambert, "but should I follow your advice, where shall I go? What can I do? Being a member of a religious order and bound to poverty, I have no means. Though I have earned for my order sometimes \$500 a month giving missions, all that has been turned into the monastery, and I received only my food and raiment."

Mr. O'Connor replied that his Mission was for just such men as he, and that he would welcome him to his home as a member of his family and as a brother in Christ who was searching for the truth.

On Saturday Mr. Lambert came to Mr. O'Connor's Mission, where he will remain until his future work is determined.

[*New York Herald*, March 22, 1894.]

The Rev. Father Lambert, a Redemptorist of national fame and one of the principal officers of the Papal army in America, has renounced his allegiance to the Roman Catholic Church and is now the guest of the Rev. J. A. O'Connor, the converted Catholic priest and founder of Christ's Mission, an evangelical institution at No. 142 West Twenty-first street.

After closing a successful two weeks' mission, in conjunction with his superior, the Rev. Father Wissel, in the Cathedral of St. James, Brooklyn, Father Lambert stole quietly away without taking any associate into his confi-

dence. His letter of explanation was sent to Rome and to the local headquarters of the order yesterday.

Father Lambert has been in this country five years. He was born in Belgium forty-four years ago and was ordained to the priesthood at an early age. He did mission work in the West Indies for several years previous to his transfer to America.

He is a magnetic, forcible and eloquent preacher, and was at once assigned to mission work here. All the principal cities in the United States and Canada have listened to the ex-priest's fervent words.

CONFERRED WITH FATHER O'CONNOR.

The Rev. Father O'Connor received a call from Father Lambert a week ago, in which the latter stated his religious desire to withdraw from the Roman Catholic Church. Other conferences followed, with the result that last Saturday the Redemptorist notified Father O'Connor that he was ready to retire. The mission he had been conducting with his superior was to end the following day.

Father O'Connor's clerk was sent to Brooklyn to assist in transporting the priest's baggage, and the couple silently left the Cathedral without notifying any of the inmates. Later in the day the following telegram was sent to Superior Wissel:—"Gone. Letter will follow. A. Lambert."

The Superior departed alone for the headquarters of the order at Saratoga Springs, N. Y. on Monday. Father Lambert remained as the guest of Father O'Connor. Yesterday the following statement was mailed to the Very Rev. Father Raus, of Rome, the Superior General, and to Superior Wissel:

FATHER LAMBERT'S STATEMENT.

"I deem it my duty to inform you that from to-day, my canonical standing being perfectly regular and unquestioned, as you well know, I freely and de-

liberately withdraw from the priesthood and communion of the Roman Catholic Church.

"The decision I now take is the outcome of long mental struggle and much thought, and it is not without sorrow I have taken this step, for it is hard to sever the relations of twenty-one years.

"But I could not forever resist the voice of my conscience. I had to obey it at last, and the logical consequence of that obedience is the step I now take.

"Knowing what I know, having seen what I saw and heard what I heard in the Roman Catholic Church I cannot any longer force my mind into submission to the Vatican, nor can I any longer admit the claim of the Roman Catholic Church and clergy to rule, not only in religious questions, but also in purely scientific, social and even political matters.

"The intolerance and duplicity which, almost from the day of my ordination to the priesthood, I found and met in the Roman Catholic Church, have become utterly unbearable to me. And having come to the conclusion that there is only one High Priest, the God man Jesus Christ, and one Sacrifice, not to be repeated, and in consequence, doubting my position as a priest, I could not act otherwise than I do now.

"Had I remained any longer in the Roman Catholic Church after coming to this decision I would have debased my manhood, and that I could not do and, with God's help, shall never do.

"Though leaving the Church of Rome and renouncing the priesthood I do not forget and never will forget to cherish the memory of the many good and dear friends whom I must leave to travel their own path. We are separated. I shall not interfere with them and I hope they will not interfere with me.

"What I shall do is my own personal affair. We live in a free country.

"Meanwhile I give thanks to God

that Christian hands have been extended to me in welcome, and that Christian influences have been cast around me to help me in the way of the Lord.

"Some may now condemn me, but I entrust my cause to the Almighty and His Son, Jesus Christ.

"I know now clearly that those who believe in Christ as their Saviour shall be saved. I believe in Him, I resign myself unto His loving care, and I feel sure He will not forsake me.

"A. LAMBERT."

Father Lambert told me last night, when I saw him at Christ's Mission, that he had made no plans for the future. "I hope," he said, "to become an evangelist and preacher of the Gospel of Jesus Christ as evangelical Christians understand it. I shall prepare for my new sphere of usefulness as the guest of Father O'Connor, with whom I will study and confer."

The Rev. Father Bechger, a well-known Dominican father, left Christ's Mission on the day the Redemptorist father entered. He came to Father O'Connor last November and has now been given the pastorate of the Old Holland Church, West Eleventh street. He was with Father McGlynn ten years ago.

FORMER PRIESTS IN COOPER UNION.

Father O'Connor had been invited to speak at the evangelistic revival meetings in Cooper Union March 22. He took Father Lambert with him to the meeting. What followed is thus reported in the *New York Times* of March 23:

A most extraordinary sight was witnessed at the evangelistic revival meeting in Cooper Union yesterday afternoon. All but a few seats in the large hall were occupied. The Rev. Henry M. Wharton, Ferdinand Schiverec and the Rev. James A. O'Connor had finished speaking when the Rev. Father A. Lambert,

the Redemptorist priest whose renunciation of the Roman Catholic priesthood and the Church of Rome was announced in the New York papers yesterday, was introduced. As he stepped to the front of the platform, and the audience recognized him, they rose and sang with fervor, "Praise God, From Whom all Blessings Flow."

After the singing Father Lambert, who was until last Saturday one of the most eminent missionary priests in the Redemptorist Order, made a public renunciation of his priestly office and the Church in which he had been reared and for which he had labored twenty-one years. If there were any in the audience who had come to hear a denunciation of Rome they were disappointed, as Father Lambert uttered none.

After Mr. and Mrs. Geo. C. Stebbins sang "Saved by Grace," the Rev. Dr. Dixon introduced the Rev. James A. O'Connor of Christ's Mission, who was formerly a Roman Catholic priest, but who for fifteen years has been a Protestant minister of the Gospel. Mr. O'Connor said :

"On a memorable occasion certain Greeks came to Philip the disciple and said : 'We would see Jesus.' Philip told Andrew, and Andrew and Philip together told Jesus. 'We would see Jesus' has been the heart-cry of many of my former friends whom I ministered to as the priest of their Church.

"There are many within the hearing of my voice to-day who formerly worshipped as I did but who have learned the better way through Christ alone as I did. I believed when I was a priest that I was divinely appointed, but when my people, whom I loved, said to me, 'We would see Jesus,' I was not able to lead them. I did not know the way, as you evangelical Christians know it, and I did not know of any of my brother priests who did know it. I came out, and I am now following the Jesus whom

I know as the only Mediator between the Father and mankind, and who alone can forgive our sins.

"To become a Christian in this generation is comparatively easy. You have not to-day, my friends, to wade through blood for the cause of your faith, yet you must not forget that your forefathers waded through blood for religious liberty.

"We are often asked : 'Can any good come out of Rome?' and I say, 'Come and see.' We have here to-day a brother who sought this same Jesus I have found. He was until a few days ago one of the most eminent missionary priests of the Redemptorist Order in the Church of Rome. He came, with his doubts and his desires, to me, and I advised him to follow his conscience. He has done so and, like me, has come out, and is now for Jesus. I now present to you Father Lambert."

As Mr. O'Connor uttered these words, Father Lambert came forward, and was greeted as already told.

Father Lambert was clad in the clerical black of a clergyman. As he looked over the audience tears filled his eyes. He said :

"My dear Christian friends, if I were to follow my own inclinations now I would rather be silent. In the step which I have taken I find myself but as a child, but in the words of Holy Writ, which says, 'There is a time to be silent and a time to speak,' I feel I would be ungrateful to God if I did not stand here before you and thank Him for what He has done for me to show me the way. I believe in justification by faith, and in the grace of God, and I now stand here publicly and declare that I believe in and will stand by this Holy Book, the Bible, as the only rule of faith, and in Jesus Christ, our Saviour, as the only High Priest and Mediator between God and man for the forgiveness of our sins."

Father Lambert then in a most elo-

quent and touching manner spoke of the kindness of the Christian friends whom God had raised up around him in the time of his doubt and mental anguish.

WHAT THE PRIESTS SAY OF FATHER LAMBERT.

The following dispatch appeared in the New York *Sun*, March 24, 1894:

SARATOGA, N. Y., March 23.—Rev. Father Lambert, the Roman Catholic priest whose letter declaring his desertion from that Church appeared in the *Sun* of Thursday, is a member of the Redemptorist Order and an inmate of the Redemptorist College, located two miles north of this village, and is well-known here. In January last, at a mission held in St. Peter's Church here, Father Lambert preached every day for two weeks, and under the influence of his impressive and persuasive eloquence a large number of men and women avowed conversion and were gathered into the Church. And yet neither the Rev. Father McDonnell, pastor of St. Peter's, nor his assistant pastor, the Rev. Michael F. Mooney, manifests surprise either that the Rev. Father Lambert has deserted the Church or at his manner of announcing his desertion to the public in his published letter.

"It was apparent," they say, "that his mind was getting the better of his judgment and his consistency, and that he was thinking outside of and beyond the proper boundary lines of his Church relations. Several times, on account of his manifested and rebellious sensitiveness to the religious restraints, which seemed to him to hamper his claimed right to independence of thought and expression, he subjected himself to criticism and reprimand by his superiors, toward whom he had many times manifested a spirit of disobedience. He has for some time been under rebuke for his pride of independence and disregard and hatred of authority. He craved and long-

ed for the privilege of freedom of action and of thought and expression. By the rules of the Church in his preaching he was limited to the doctrines of the Church; but he often broke over these limitations, showing amazing disrespect to his superiors and disregard to his obligations, taking evident pleasure in being 'out' with his order. He is intellectually very proud, and a most severe critic, even to ridicule, of men and methods. He was born in Belgium, is 45 years old, and has been in this country five years. Evidently in his studies and readings he has not devoted himself so much to theology as he has to history and biography, with both of which he is very familiar, and he has a most remarkable memory, and excels in making the most scathing criticisms of men, especially of their evil deeds and of public men and their doings. His own life is pure and his character is, beyond a question, excellent. An instance of Father Lambert's eccentricity occurred in a sermon preached in the church at Ballston, in which he criticised the choir in such terms of derisive reproach as to make the men indignant and set all the women to crying. Father Lambert is an excellent, learned and eloquent man, intellectually proud, independent, with an inborn hatred of authority, and in regard to the doctrines of the Church noticeably eccentric."

The *Sun* reporter also had an interview with the Rev. Father Wissel, the Father Superior of St Clement's College. He said :

"The departure of Father Lambert from the Church and his published letter are a surprise to me and to us all. It has cast quite a gloom over St. Clement's College. In justice I must say I never thought that Father Lambert had the least inclination to abandon the Catholic faith. On the contrary, he often expressed a desire to join a stricter order, and with that purpose in view he

was studying books of information in regard to the Carthusian Order, with a view of becoming a member of it, either in France or Belgium. During the late mission in Brooklyn Father Lambert was cheerfully submissive to his superior, and obedient and faithful in the work that was given him to do. He never went out without asking my leave, but he did go out often, with my permission during last week, and, as now appears, to have interviews with Father O'Connor and others. Last Saturday morning, asking my permission, he went out to make a purchase for himself (a pair of shoes), and for which I gave him the money, as he had none. He came back to dinner. Later, while the missionary Fathers were in the confessional, and without getting permission and without observation, he left the pastoral residence of St. James's Church, on Jay street, Brooklyn, and did not return. He left lying on a chair his religious habit, his rosary, cross, and breviary, taking with him only the secular street dress which he had on. That evening I received a telegram from him from New York saying only, 'Gone, L.' I supposed he had left to go to the Carthusians. Yesterday I received from him here by mail, in manuscript, the same letter that appeared in the *Sun*.

"Before Father Lambert became a priest he was for one year a drafted Belgian cavalry soldier, and he still has the bearing of a soldier. By his own act he has excluded himself from the order and from the Church to which he belonged. I esteemed him much. His relations with me and with the Fathers of St. Clement's had always been harmonious and agreeable."

FATHER LAMBERT IN CHRIST'S MISSION.

The following graphic report of the services in Christ's Mission Sunday evening, March 25, when Father Lambert

delivered his first Protestant address, appeared in the New York *Herald*, March 26:

The neat chapel at 142 West Twenty-first street, which serves as a place of worship and prayer for those belonging to Christ's Mission, was the scene of a crush last night.

The announcement that Rev. Father A. Lambert, the Roman Catholic priest who left the Church to become an evangelist, was to speak, drew the crowd.

As soon as the doors were opened at half-past seven o'clock those lined up in the street and on the sidewalk rushed in, or rather fell in, for there was a terrible pressure from behind. The Mission building was filled in a twinkling. Individuals who were there first found themselves forced to establish a sort of human leverage, to avoid being flattened out against the speaker's desk. Strong men confessed they had never before realized the possibility of breathing in the small compass of a very few inches, and several women who declared they were going to die were taken out ready to faint. One man tried to climb over the heads of those who blocked the stairs like the figurative sardines, and was cast ignominiously into the areaway.

When entrance by the front for the late comers was found to be impossible a sally was made for Twentieth street, with the expectancy of finding an alley leading up to the rear doors, but that thought was not a bright one. Those who followed it regretted they had given up their foothold on the sidewalk, where they at least had a small chance of catching a word or two from the speaker's lips.

FATHER LAMBERT'S REMARKS.

Rev. James A. O'Connor, with whom Father Lambert has affiliated, introduced the speaker. There were gathered about him Fathers Tobin, Bechger, Devare, Murphy, Fitzgerald and other Roman Catholic prelates who

preceded Father Lambert in forsaking the faith.

The Redemptorist has a resonant voice, in accord with his build, which is robust. With a slight foreign accent he began by declaring that his love for Catholics subject to Rome was none the less for his abandonment of priestly robes.

"I love them the more," he said. "I am brought nearer to them, not further removed. My ability to teach them the road to heaven has greater scope, freed, as I am, from the detestable yoke of the Vatican. My mind is not appalled by the fear of the sacrifice of my liberty as an American citizen. How could I reconcile myself to abide by rules which ostensibly aim at spiritual betterment, but which have hidden in them designs upon my freedom as a man? I am too much of an American to be ruled by foreign misrule. I found after years of battling with my pride, which I am free to believe is not any greater than a self-respecting man should sustain, that I was totally unable to brook the tyranny of the Pope and his colleagues. Thought convinced me that their system is a machine to grind the poor people and exalt themselves."

There was a murmuring among the auditors as these expressions were uttered, the nature of which was convincing of the presence of a large number of Catholics.

"Your pride caused it all," shouted one person.

Forthwith there was an attempt on the part of an usher to suppress the interrupter, but the clog in the aisles caused him to fail hopelessly. Others volunteered their lung power in extending rebukes, all of which did not disturb Father Lambert, for he kept right on with increasing fervor.

CRITICISING THE CHURCH.

"The habit of the Catholic Church to exact payment for sitting room during

services many times filled me with pain," he continued. "I could not endure the extortion, but my arguments against it were of no avail. The click of dropping coin in the church was indeed a harsh sound to my ears, no matter how musical it might have been to the other priests. I considered such a practice outrageous. It was always argued to me that the poor were unwelcome, even though Christ tells us in the Holy Scriptures that they are his children."

"The confessional of the Church was another abomination that I could not stand," continued Father Lambert. "Telling one's sins to a man as weak and possibly as faulty as one's self—how foolish and embarrassing, and withal, how wicked! There is only one Confessor, and He is above. Let us confess our shortcomings to Him and ask for mercy and forgivness from a divine source. My many friends in the Catholic Church may condemn me for my departure, but I refer them to my letter when I renounced the faith. I am sincere and have no ill feeling for them, but I want to be left alone. I have rid myself of the machine, and I shall uncomplainingly accept the result. I mean to work, and hard at that, for the salvation of souls. This is my sole purpose."

Father Lambert said that he did not intend to say anything harsh in detail about priests and priesthood, and that such a course never would enter into his future efforts.

The report in the *New York Tribune* was as follows: The Rev. A. Lambert, the Redemptorist priest who recently left the Roman Catholic Church, made his first public address since he left his old faith at Christ's Mission, 142 West Twenty-first street, last night. Father Lambert, since his renunciation, has been living with Father James A.

O'Connor, the pastor of Christ's Mission, which was packed to suffocation last night, while the long line of people filled the stairs and the basement and stretched away into the street. Roman Catholics and Protestants were mingled in the throng, and at times it looked as if there would be a crush. Before and after Father Lambert's address heated discussions raged in the hallway and the basement, and some of the most bitter remarks were made by the women present.

Father O'Connor introduced Father Lambert to the assemblage as a man who had the courage of his convictions, and who had renounced a faith whose principles and teachings he knew to be wrong. Father Lambert speaks with the slightest trace of a foreign accent, and at times grows eloquent when defending his position. His address was practically on the same lines as the letter he has made public.

"The intolerance and duplicity," said he, "which are practised in the Roman Catholic Church became unbearable to me. I must say, however, that I have had many friends within the Church whose kindness and friendship I can never forget. Knowing what I know, and hearing what I heard, I could not reconcile myself any longer to the Roman Catholic Church, and I left it, freely and deliberately."

Father Lambert then spoke about the doctrines of Papal infallibility and the Real Presence. In regard to the first, he said: "How can I reconcile myself to the doctrine of infallibility when I know the intrigues and fights that are going on in the very Vatican between the Cardinals and others of the Pope's attendants?"

He spoke also about the squabbles that have been going on in ecclesiastical circles in this country, and said the doctrine of infallibility was inconsistent with such a state of affairs.

Father Lambert ended his address by saying he was perfectly happy in the change he had made, and would continue his work as a missionary as long as he lived.

Father Devare, a converted priest, also addressed the meeting. Three other ex-priests, Fathers Tobin, Bechger and Murphy were also present.

* *
[New York Times, March 26, 1894.]

The Rev. Father A. Lambert, the ex-Redemptorist priest who recently left the Roman Catholic Church, made his first public address since he left his old faith at Christ's Mission, 142 West Twenty-first street, at 8 o'clock last night.

Before and after Father Lambert's address, heated discussions went on in the basement of the house, and some very bitter remarks were made by the women.

Father O'Connor introduced Father Lambert as a man who had the courage of his convictions and who had renounced a faith whose principles and teachings he believed to be wrong.

Father Lambert's address was practically on the same lines as the letter he made public last Thursday. He said that it was only after a long mental struggle that he had renounced the Church with which he was so long connected.

"The intolerance and duplicity," said he, "which is practiced in the Roman Catholic Church became unbearable to me. I must say, however, that I have had many friends within the Church whose kindness and friendship I can never forget. Knowing what I know and hearing what I heard, I could not reconcile myself any longer to the Roman Catholic Church, and I left freely and deliberately."

Father Lambert then spoke about the doctrines of Papal infallibility and the Real Presence.

In regard to the first, he said: "How can I reconcile myself to the doctrine of

infallibility when I know the intrigues and fights that are going on in the very Vatican between the Cardinals and others of the Pope's attendants?"

He spoke also about the differences that have existed in ecclesiastical circles in this country, and said that the doctrine of infallibility was inconsistent with such a state of affairs.

Father Lambert concluded by saying that he was perfectly happy in the change that he had made and would continue his work as a missionary as long as he lived.

Father Devare, a converted priest, also addressed the meeting. Three other ex-priests, Fathers Tobin, Murphy and Bechger were present.

After the services, Father O'Connor and Father Lambert went to the front door to shake hands with the people on the sidewalk, and the appearance of the ex-Redemptorist was the signal for a storm of cheers and hisses.

One woman to whom Father Lambert extended his hand muttered an imprecation on his head, but Father O'Connor replied, "No swearing here, my good woman."

CATHOLIC DAY IN COOPER UNION.

[New York Times, March 30, 1894.]

The great hall of Cooper Union was crowded to the doors yesterday afternoon at the evangelical revival meeting. It had been announced that the meeting would be especially for Roman Catholics, and that the Rev. James A. O'Connor of Christ's Mission and the Rev. A. Lambert, the ex-Redemptorist priest who so recently left the Church of Rome, and well-known Protestant clergymen who had been Roman Catholic priests, would speak. The hall was filled early with an expectant crowd, and by three o'clock every seat was occupied. A song service was held from 3.15 to 3.30, when the Rev. A. C. Dixon introduced the

Rev. James A. O'Connor. There was a storm of applause. Mr. O'Connor said:

REV. JAMES A. O'CONNOR'S ADDRESS.

Some years ago at the close of a sermon in which I referred to John Knox as a former Roman Catholic priest, one of my hearers, a good friend who, like myself, was born on the other side of the ocean, said to me, "I think you made a mistake when you referred to John Knox as a former Roman Catholic priest. He never was a priest, but was one of the leaders of the Presbyterian Church in Scotland. Some of my ancestors were among his followers, and from that time to the present there has not been a drop of Romish blood in our veins. We have been all true Presbyterians. I think you should correct your mistake in saying that John Knox ever was a Roman Catholic priest."

I replied to this good friend that I was pleased to learn that there was no Roman Catholic blood in his veins, but this could not be said of his ancestors before the Reformation of the sixteenth century. They were all Roman Catholics (unless they happened to be Waldensians) who had been called and led out of the Roman Church by priests like Knox, Luther, Calvin, Zwinglie and a great host who had found that the Church was not only corrupt in morals but also in doctrine, and who effectually penetrated through the rubbish, the doctrines and the commandments of men that had made the Word of God of none effect. Those priests, though educated in the faith of Rome and their minds saturated with the debasing superstitions of that Church, ardently desired to know the truth, and the guidance of the Spirit of God, the Spirit of Truth, led them into the knowledge of the truth of God's revealed Word, the knowledge of Christ, whose blood was shed for the redemption of the human race. They had found in the Bible that justification by faith was the

inheritance of every human being who repented of sin and accepted the finished work of Christ as the only ground of salvation. Religion became something real—union with God through Christ, and they proclaimed to all the world that wherever there was a repentant sinner seeking through his tears to behold the face of God, there at the same moment was a loving Saviour, who came to seek and to save the lost, with all power in heaven and on earth.

Those priests of the Reformation period, and many others before that time, longed to share this good news with all the world, and God opened the way for the preaching of the Gospel as in Apostolic times. Since then the word of God has increased, the number of the disciples has multiplied, and a great company of the priests have been obedient to the faith as it is in Jesus. We have some of them here to-day, and they will address you.

For my part since I came to this city fifteen years ago after withdrawing from the priesthood, I have done my duty in calling the priests and people of the Roman Catholic Church to come out of that false system of religion and take their stand on the same platform where American Christians worship God in spirit and in truth. Many priests have come and the people are following. The free air of our glorious Republic and the spirit of our free institutions are affecting the minds of our brethren according to the flesh, and they are breaking the chains that bound them in slavish obedience to the hierarchy, and becoming free men and obedient children of God.

"Being justified by the faith we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Romans v. 1. 2.)

There is a falling away from the Roman Catholic Church in the United

States to-day that is truly phenomenal. There is nothing in that false religion that can retain the respect of intelligent minds or the love of devout souls who earnestly seek the truth of God. Of course those who have been born of Roman Catholic parents and do not think for themselves on religious subjects, will continue Catholics of one kind or another until the truth of God is presented to them. Many priests and people who have come to me inquiring for the truth have told me that as soon as they began to think for themselves they began to doubt; a load was upon their hearts and clouds of darkness settled upon their minds. It has been my privilege to lead a great number of them to the great Physician, Jesus Christ, who has healing for soul and body, sinful habits, mental anguish and miserable doubts, for all who call upon Him and worship Him in spirit and in truth.

God has been gracious unto me in my labors in the cause of evangelization of the Roman Catholics in this city, and I am especially thankful that, having been a priest myself, I have been able to welcome many other Catholic priests into the liberty wherewith Christ hath made them free, and now they all stand fast in the faith of Christ, the only Mediator between God and men, the only High Priest of our salvation, the only Being that has power to lead us to our Father and our God, who will receive those who come to Him in the name of His own beloved Son. "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved, but the name of Jesus Christ."

Those converted Catholica will not be entangled again in the yoke of bondage. It is a fact of history that not one converted Catholic in ten thousand ever again bends the knee to pope or priest. Christ is all-sufficient to them, and His teachings and those of the inspired writ-

ers, the sure Word of God, are a lamp to their feet and a light unto their path.

With David I can say of our enemies, the papal agents in this country, the natural enemies of such a work as this: "The wicked have laid a snare for me, yet I erred not from thy precepts. Thy testimonies have I taken as a heritage forever: for they are the rejoicing of my heart." But I will not dwell upon the difficulties of this work. "If it had not been the Lord who was on our side when men rose up against us; then they had swallowed us up quick, when their wrath was kindled against us."

Every person who knows what the persecuting spirit of Rome has been, and is, will understand how a work of this kind is beset by difficulties, hated as it is by those who do not scruple to use any and all means to prevent what the Jesuitical theologians call "the spread of heresy." It is heresy to lead souls away from the deadly superstitions of Rome into the arms of Jesus.

There are many converted Roman Catholic priests in the United States to-day preaching Christ in the various Protestant denominations of which they are ministers, missionaries and evangelists. More priests will come out of Rome, and, for my part, I shall welcome them with all my heart and help them to the new and better life that awaits them when they are converted to Christ and confess Him before men, without standing in awe of papal anathemas or fearing the powers of evil.

The last priest that has come to me stands beside me to-day on this platform, Father A. Lambert, of the Redemptorist Order, one of the most eloquent followers of Alphonsus Liguori, who has renounced the priesthood and come out of the Church of Rome into the full light of the Gospel of Jesus Christ, and whom I now have the distinguished honor and great pleasure to introduce to this vast audience.

FATHER LAMBERT'S ADDRESS IN COOPER UNION.

The Times report continues:

As Father Lambert stepped to the speaker's stand a sharp hiss rang through the hall. Hearing it his eyes blazed, and after the applause which drowned the hiss had subsided, he said, with a voice full of emotion:

"My dear Christian friends, I am thankful for your applause, but the hisses which came from some Roman Catholics are very agreeable to me, as they show me beyond peradventure I was right in leaving the Roman machine. Roman Catholics, you are here at this meeting to listen and hear; don't you know what your priests tell you about going into Protestant meetings? Do not go too far or I will open my mouth here. If I am provoked I will speak out. I have heard confessions, and I know how to speak." [There were no more hisses after that warning.]

This remark was greeted by some women who cried: "Yes, Father, we know you know all about it." Father Lambert then began his address. His manner was intensely earnest and his gesture emphatic:

CAN ROMAN CATHOLICS BE CONVERTED TO EVANGELICAL TRUTH?

Such is the question to which I will now try to give an answer.

It seems there is now among Christians an opinion that Rome's power is fast crumbling away. My friends, unfortunately such is not the case, at least here in America. Open your eyes, and you will see how true is the statement I make. Of Roman Catholics there are between nine and ten millions in this country, and these Roman Catholics are not idiots; far from it. As a rule, they are cunning, crafty, enterprising. They are found in colleges, academies, in the Senate of the United States, in Congress, in Legislatures. They are Mayors, Aldermen, Judges in our most

important courts in all our large cities. They direct and own newspapers. Factories and mills of all kinds—especially gin-mills—are in their hands. They try even to rank with the most cultured and most refined part of our Christian population. Yet, however cultured they may be, they are, as long as they remain in communion with Rome, the serfs, the slaves of a detestable system—the serfs, the slaves of a vise-like machine. I know what I say.

Christian societies and people send missionaries to Europe, and rejoice when they hear of Romanists in France, Spain, Belgium, Italy, renouncing Rome and its errors. I highly praise the pious zeal of these societies, of these Christians. They have a full right to rejoice in the Lord, when they learn, for instance, that Christian churches have been built and opened to public worship under the very shadow of the Vatican. But, from my humble standpoint, it seems to me if Roman Catholics across the ocean are in danger of being lost, the Roman Catholics we have here in America are also exposed to the same danger. Are we then to forget the Roman Catholics abroad? No, but in order to do good to some Romanists in France or in Italy, are we to forget the Romanists that are here in our midst? No, a thousand times no; we cannot.

There are here in America from nine to ten millions of souls for which something should be done. Victims of errors and delusions, they do not know Jesus Christ, or at least they do not know how and when to find Him; they do not know how to go to Him. They trust to an empty ceremonialism and obsolete rites, some of which are but either pale copies or reminiscences of pagan antiquity. Generally speaking, they must trust to traditions instead of trusting solely and wholly to God's Word in Holy Writ. For them are not realized as yet the words of Peter (Acts iv, 12).

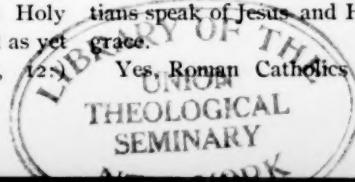
"Neither is there salvation in any other, for there is none other name, under heaven, given amongst men whereby we must be saved;" and to this deplorable fact I call the attention of all true Christians.

And why shouldn't I proclaim the whole truth?

There are now hundreds, there are now thousands of souls falling away in America from the Church of Rome. They are driven into the slough of infidelity. From extreme superstitious belief, from the utmost lengths of credulity, they go, they run, to extreme unbelief; and should they be left to die unredeemed and unsaved? Gladly do Christians read of the triumphs of the Cross on the banks of the Tiber; but why not remember at the same time, my friends, that triumphs for the Cross should also be won in America? Indeed, have we not here a wide, wide field open to Christian effort? In the States of New York and New Jersey alone there are 1,868,000 Roman Catholics; in the New England States 1,363,000. There are over 1,000,000 Roman Catholics in Ohio, Michigan, Indiana and Kentucky. Pennsylvania has 816,000 Catholics and Wisconsin nearly 400,000.

It is true all these Catholics are not church-going Catholics. There is a large number of nominal Catholics in the Roman Church, Catholics who practically live without any religion at all. They are ignorant of any other form of religion. The Gospel of Christ in its heavenly simplicity is a book sealed for them. They have nothing but a traditional attachment to the Church of Rome. Often to belong to it is for them simply a question of parentage, relationship or friendship. Such Catholics are easily reached and converted, and to them should American Christians speak of Jesus and His all-saving grace.

Yes, Roman Catholics can be and



should be induced and brought to know pure, true, evangelical Christianity. But who prays for the conversion of Romanists? A few. Who speaks to them of Christ's atonement offered once for all sinners? Who hands them a tract, or asks them if they have a Bible? And yet what can be sweeter to true Christian hearts, what can be greater in the sight of God than the conversion of Romanists? But too often no encouragement is given them, and a few only proclaim that there is a mighty turning unto Christ of men who have seen the errors of Rome and have cried unto the Lord in faith.

Priests declare something must be done to hold the Roman Catholics in their Church. Eighteen millions of Romanists have dropped out of the meshes of Romanism in this land. Some even say "twenty millions."

The name of Miss Elder is not, I think, unknown to you. She published some months ago an article, "Twenty Millions Loss." Had that article been written by one opposed to the Roman Catholic Church, undoubtedly it would have had its own weight and significance; but written as it is by a Roman Catholic, by a woman who—if I am not mistaken—is nearly related to one of the Roman Catholic archbishops of this country, and who sincerely mourns the facts to which she directs the attention of the American public,—who does not see how its importance becomes at once more impressive?

Miss Elder proves the truth of her statements, but her reasoning and conclusions are not correct. Let her look at the principles of her Church—that Church which has always repressed freedom of speech—nay, which went so far as to put in many places a premium upon ignorance; let her look at that system, that machine which denies even the right of freedom of thought, and she will see *why* millions have left her

Church weary, tired, utterly disgusted.

"Present conditions remaining the same," writes Miss Elder, "never will the Roman Catholic Church stand on a level with the Protestant Church in this country."

God forbid that it should. Trammels will be removed from the Roman Catholic minds, and then the claim of priestly absolution, Papal infallibility and the vice-regency of the Pope will be but fables, farces and comedies for them.

I am not acquainted with Miss Elder. But I would like to know what would have been her fate if she had written in the thirteenth or fourteenth century the article "Twenty Millions Loss." But why to go back so far. What would happen even now to her, if her Church dared? For the Roman Catholic Church is ever the same, and many have there been who paid with their lives for daring to differ with her, or for speaking too loud, too frankly, too openly in her rank and file.

Yes, the spirit of that Church is ever the same. Do you join her? You are a hero, a saint. Do you leave her? There is no insult which, if she can, she will not heap upon you. Her tactics are unchanged. But last Tuesday a letter stamped New York, March 26, 6 o'clock p. m., station G, was handed to me. It came from a Romanist woman. I wouldn't call her a lady—God save the mark—and in it, amongst many other charming things, in true Roman Catholic Church style, she notified me that I ran the risk of having my brains blown out, and it ended in the following words: "Make up your accounts, old boy, for you have not long to live."

I have received a few more insulting letters from poor deluded Romanists. But I don't care. The Lord I serve, the Lord to whom I have given my heart has been and is still insulted, not only by infidels, but also, alas, by these very Romanists for whom, as well as for you

and for me, He died on Calvary, and in His words, I know that the servant is not better than his master. "If they have persecuted Me, they will also persecute you," He said. And what can I do better than do as the Apostles did: "And they departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for His name." Acts, v. 4.

Still if insulting letters from Roman Catholics have reached me, letters of applause and of encouragement have also been sent to me.

Romanists will say that I was not always a Protestant. I do not say the contrary; why should I? It is not a shame for a man to see and acknowledge the errors of his past life; it is a shame for a man to remain in his errors when he has learned that he was wrong. I found last week in the newspapers the following amusing item. It took place during a session of the Police Investigating Committee: "How long have you been a Republican?" Mr. Nicoll asked a witness. "Since I was a little tot," was the answer. "Were you born a Republican?" "No, I was not," replied the witness; "I became a Republican as soon as I got my eyes open." My friends, I was not born a Protestant, but I became one as soon as I got my eyes open.

I had read much before my ordination to the priesthood, but born and reared in a country where evangelical Christians are few and far between, I had in my hands none but Roman Catholic books, till the time I was sent to the West Indies. There I began to read and study the works of non-Catholic authors, and by degrees I saw the mistakes and shortcomings of my Church. I began to see how theologically and historically inconsistent she was. To quell the troubles of my mind I left the secular clergy. I entered a religious order and became a missionary. Yet I

did not find peace. I fought against the light. I placed, as priests usually do, my mental difficulties under the heading: "Illusions and Temptations from the Devil." I tried by work and example to right the wrongs I perceived in my Church. In vain! I went so far as to think of joining the strictest monastic order in the Church of Rome, but at last the conclusion was inevitable that my position was wholly false and that what the Roman Church taught as truth was questioned and denied by men who were able and pure. I read more, I studied more, I prayed. Truth conquered, and here I am.

Romanists will oppose to me my former preaching. I respect Roman Catholics; there are good people amongst them. Were I to say the contrary, it would be an untruth. But if I am bound to speak so of my former co-religionists, I am also bound to state that I will not let any one amongst them revile me or even insult me. I will not revile, I will not insult any man. Insults or abuses are no arguments. My withdrawal from the Church of Rome is not altogether a question of persons: it is above all a question of principles and of doctrines. My heart's desire and prayer to God is that the Roman Catholics might be saved. But how, alas, can they be saved when they build their justification on the commands and decrees of men. They seek by their works to obtain God's favor, and in blind obedience to self-appointed rulers they hope to obtain it.

It is the duty of all true Christians to enlighten them; it is the duty of all true Christians to tell them and prove to them that the commandments and traditions of men have covered up the truth of God and practically made it of no effect. Our duty is to open the Bible to them; and once led to Christ they will join us and help us in securing good laws, and they will support the

American institutions for the education of youth. Faith in Jesus will take for them the place of a dead ritualism. This is a faithful saying, wrote Paul to Timothy, that Christ came into the world to save sinners. It is our duty to make Roman Catholics understand that and realize that they can be saved without the interposition of priests.

Some priests are now trying to convert Protestants to Romanism. One of them went lately to a small town in Michigan. When he left the train he was met by a committee of leading men among the Roman Catholics of that place, and the spokesman of that committee was a saloon-keeper. I have no advice to give Priest Elliott, but I would like to make a suggestion to him: Would it not be well for him to exercise his converting power among the Catholic saloon-keepers of New York before trying to pervert Protestants?

Romanism is aggressive. Be then on the lookout. Archbishop Ireland said at the Catholic Congress held in Baltimore a few years ago: "Our work is to make America Catholic. If we love the Roman Catholic Church, to mention the work suffices."

Christian friends! Lovers of Christ! your work is to make America Christian. Watchman, what of the night? And the watchman said: The morning cometh.—Isaiah, xxi, 11. The morning came for me—the morning of faith, of light and of joy. Soon I hope it will come also for so many unsaved sinners, so many unredeemed infidels, so many poor deluded Roman Catholics.

SERVICES IN MASONIC TEMPLE

For months past many earnest prayers had been offered to Almighty God that He would open the way and provide a larger place for the Reformed Catholic services than was afforded by Christ's Mission, which is located on a private street, away from the main

thoroughfares. The prayers have been answered, and on Sunday April 1, the services were held in Masonic Temple.

The *New York Mail and Express*, April 2, had the following notice of the first services in the Temple:

REFORMED PRIESTS SPEAK.

A congregation that filled every seat and crowded the aisles and passageways assembled in Masonic Temple last evening, to listen to the former priests, O'Connor, Lambert, Devare and Bechger, who have been converted to Protestantism.

The leader of this movement, Rev. James A. O'Connor, had been preaching in Masonic Temple for ten years until a few years ago Hugh O. Pentecost obtained possession of the hall at an increased rental. Mr. O'Connor's congregation would not compete with Mr. Pentecost's followers, but withdrew to a house on West Twenty-first street, where a general missionary work for the conversion of Roman Catholics has been carried on since that time.

The recent conversion of Rev. A. Lambert, the missionary priest of the Redemptorist Order, has attracted so much attention on the part of the Roman Catholics, as well as Protestants, that it has been deemed advisable to transfer the Sabbath evening services from Christ's Mission to Masonic Temple, where they will be held in the future.

As there were many Roman Catholics present at the service last evening, the addresses of the ex-priests were mainly directed to their enlightenment by an explanation of the Bible way of salvation through Christ alone, the one mediator between God and man. Mr. O'Connor conducted the service, which was thoroughly evangelistic, and Rev. A. Lambert preached a Gospel sermon. He is an eloquent and forcible speaker and will be a valuable accession to the work of evangelization of the Roman Catholics in this city.

COMMENTS ON MISS ELDER'S "TWENTY MILLIONS LOSS."

BY P. H. C., AUTHOR OF "AIMEE'S MARRIAGE," ETC.

LIT is not to answer Miss Elder's article which I read in THE CONVERTED CATHOLIC, reprinted from the Cincinnati *Catholic Telegraph*, that I write this paper, for I entirely concur in her views as expressed in the articles she has written on the condition of her co-religionists in this country. Like Miss Elder I have for many years studied the problem of the Roman Catholic Church among us, with interest, but from a different standpoint from that occupied by this lady, which makes the coincidence of our opinions the more trustworthy, and I cheerfully add my testimony, however little it may be appreciated, to that of her more distinguished supporters.

I write rather to suggest that Miss Elder has made a mistake in the remedy she proposes. She thinks that Roman Catholics will become great men, scholars, statesmen, etc., by becoming farmers, by taking hold of the soil, as she expresses it. I am the more surprised at that, as the lady hails from Louisiana where a larger proportion of the rural population is Roman Catholic, having been owners of the soil long before the territory was purchased by this Government. I lived many years in the midst of this people (not in South Louisiana,) and had ample opportunities to learn their characteristics and capabilities. There were plenty of priests to teach; they were not hampered by the public schools; but the judges, the lawyers, doctors, representatives of the people in every department which required intelligence, were Protestants, with very rare exceptions. There was one Roman Catholic lawyer at the bar in N— among a large number of Protestants, his mother being a Creole, and his father an English Protestant who educated his son, a youth of average

ability at Harvard.

Roman institutions furnished education universally for the youth, the above being the only exception I remember. The sons were sent most often to their schools and colleges in the East, while their daughters went to convents nearer home; and so it is, I presume now, although they have more educational facilities in the State at present. An illustrative incident comes to mind as I write: Young Le Plante, (I do not, of course, give his real name) son of the wealthiest planter in the parish, was sent to B—a favorite resort for the sons. The receiving priest, when about to have his name entered on the books, asked him: 'What is your name?' 'Le Plante.' 'Yes, I know that; I mean your first, your Christian name?' The young man stared at him, and finally said, 'I don't know.' He had to write home to learn what his name was. This may seem incredible, but is explained by the Creole custom of calling the eldest son always by the family or surname, while the younger brothers are known, except in law, by their Christian names. This custom follows them through life, and is perplexing to strangers. Le Plante was an only son, and if he had ever heard his prefix, he had forgotten it. There are brighter youths, of course, among them than this one, but he was not by any means a simpleton, being quite equal to the management of the large estate inherited at an early age from his father. He was also instructed in Catholic doctrine: e. g. the Catholic Church having been burned, the Protestants as usual, assisted liberally in rebuilding it, and when shortly after they were about to build a church for themselves one of the finance committee applied to Mr. Le Plante for a subscription. "I wish,"

he answered, "I could put my hand in my pocket," with a good conscience and help you, but I cannot—yet, I wish you Godspeed; forgetting in his amiability, that he who wishes God-speed to the evil-doer is partaker of his deed—ignoring also in this 'Godspeed,' the especial instructions of his church. If Miss Elder is extensively acquainted with the rural population of Louisiana, I feel sure she cannot believe that they represent the average intelligence of this country. She must have met many Mr. Le Plantes; yet such are the results of the *Catholic* training of a rural population for several centuries. The Roman Catholics of this country do, however, possess one talent in a pre-eminent degree for which Miss Elder has failed to give them credit—that of securing and keeping political office, for proof of which the municipal governments of all our large cities may be confidently appealed to.

Canada, although not within our political boundaries, offers also a fine object lesson to this lady and others who are studying rural populations. The Catholics of that country have owned and tilled the soil themselves for nearly three hundred years with all the advantages that an enormously rich and powerful hierarchy have thought fit to allow them in the way of education and enlightenment. Does their present condition encourage sanguine expectations with regard to rural populations? How many great men has either Louisiana or Canada produced? I recall none in Louisiana. Canada however, boasts one historical name, Papineau, a name dear to the Canadians for his patriotism, but so odious to the hierarchy that he was denied burial in their consecrated ground. He left however to his son the heritage of a love of liberty which has issued in his emancipation from the yoke of the Church of Rome, and his acceptance of a creed which allows a

man to approach his God without the intervention of a priest. There was also in Canada about fifty years ago in the priesthood a man younger than Papineau, yet a contemporary, of clear intellect, devotional spirit and patriotic impulses who achieved such a reputation in the cause of temperance that he became known as the 'Father Matthew of Canada';—his name was Charles Chiniquy. He did not receive much encouragement from his superiors in his warfare against intemperance, but when he introduced the regular study of the Bible among his people his fate was sealed so far as the authorities of his church could control it. He suffered a terrible persecution in Illinois to which he had been sent as the head of a colony, from which persecution he was finally delivered through the exertions of Abraham Lincoln, the martyred President of these States. He has since, for nearly forty years, exercised an honorable ministry in the church in which Mr. Papineau has found refuge.

If Miss Elder will read the lives of Louis Joseph Papineau and Rev. Charles Chiniquy she may find suggestions that scarcity of great men in her communion rests on a deeper basis than Catholic trained rural populations, suggestions which she is, I think, too intelligent not to grasp. I shall add an anecdote told on one occasion, and perhaps oftener, by the late Daniel Dougherty, whom Miss Elder cites as one of the great men of the Roman Catholic Church in this country, because it seems to warrant the remarks quoted in her article from Canon Durnane of England. 'Oh,' said Mr. Dougherty, 'my name is against me: I was standing not long ago, in the corridor of a jail when an officer entered and in stentorian tones called out, 'Daniel Dougherty!' I was startled, but instantly there came in chorus, *Here! Here, Here!* from as many neighboring cells, and as many

faces were thrust to the bars." If there is any exaggeration in the above, it rests with Mr. Dougherty. Canon Durnane at least would draw an inference, as the gentleman himself evidently did.

In offering the foregoing suggestive facts, easily enough verified by any careful observer, I have given several anecdotes from no frivolous feeling on the subject, but because I believe that as straws and smoke show which way the wind blows, just as truly are such casual incidents the surface indications of the underlying principles or non-principles of a people.

CONVERTS FROM ROME.

Soul and Body Healed.

BY MRS. C. BOLDIC, PROVIDENCE, R. I.

I was born and brought up under the influence of the Roman Catholic Church. When I was ten years old I was confirmed. Until I reached my thirtieth year I firmly believed in the "Holy Roman Catholic Church," and thought that outside its fold no one could be saved. God in his infinite mercy has brought me out of darkness into his marvelous light, and revealed to me the secret of all happiness. I no longer believe it is necessary to go to priest or bishop to make confession of sins. God's Word assures me that "the blood of Jesus Christ, His Son, cleanseth us from all sin." (1 John 1: 7.) Also, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." (1 John: 22.)

One evening, while walking on the street with a Roman Catholic friend, we passed a church. I was attracted by the singing and wanted to go in to hear it. My friend refused, saying the old devil was in there singing. This awakened my curiosity and I slipped away from my friend and went in. I took a seat near the door so that if the devil should make an effort to get me, I

could get out easily. Instead of seeing the devil, as I expected, I saw a company of nice people who were talking about Jesus and His salvation. As I listened, I felt it was just what my soul craved. My blind eyes were opened. God showed me just where I was, and my need of a Saviour. I came to Jesus and He gave me a peace and joy I never had before.

Jesus not only healed my sin-sick soul but, bless His name, He healed my body. I was crippled, and could not stand straight. The doctors had given me up. Now I can stand as straight as any one. My heart is full of praises to my God who has thus given me health and led me into the way of truth. I find as the days go by that my faith grows stronger, and my love for all my people increases. I would rather give up my life than renounce my faith in God. Oh how my heart goes out after my dear friends who are still Roman Catholics! Oh! that God would open their eyes to see that we ought to pray to no one but Almighty God, through Jesus Christ.

God says, "Thou shalt have no other gods before me," and also, "There is no other name given under heaven, or among men, whereby we must be saved," than the name of Jesus. I know that God will do what He promises to do. If we call He answers. When we seek we do find, when we knock He opens unto us. He is our Father, and Jesus Christ is our friend and intercessor. I now live to bring others into the light of God.

BRATTLEBORO, VT., Feb. 28, 1894.

DEAR BROTHER O'CONNOR.—Send THE CONVERTED CATHOLIC for one year to MRS.—. She was an Irish Catholic till three years ago, and since has been a bright light in the Methodist Church here. She is surrounded by Catholics, but they don't move her.

S. L. S

THE ROMAN CHURCH AND THE "AMERICAN PRINCIPLE."

REV. JOHN LEE, B. D., CHICAGO, ILL.

AN "Open letter to the Protestant clergy" concerning the American Protective Association, published in the Milwaukee *Catholic Citizen* December 9, 1893, closes with these stirring words: "Brethren, it is a matter of fairness, honesty, Christianity, and patriotism with you to speak out at once."

Such earnest language moved me to address what I consider a kindly letter to the *Citizen*, which, seven weeks later, was returned as "too long for our columns." Following is the letter:

"To Editor of *Catholic Citizen*, Milwaukee, Wis.:

"DEAR SIR:—'An open letter to the Protestant clergy,' published in your issue Oct. 7, 1893, and reprinted Dec. 9. I have read with great interest. You state that this letter, since its first appearance, has been the topic of discussion in a dozen Protestant pulpits, and by its republication in secular and religious papers it has already gone before nearly a million readers.

"In this letter you express 'confidence' that our 'conception of the purpose of the Christian ministry is to promote peace and harmony, rather than distrust and rancor among fellow-citizens and neighbors.'

"The writer is a minister of the Methodist Episcopal Church, said to be the strongest Protestant Church in America. The object of the ministry of that Church is 'to promote peace and harmony,' and not 'distrust and rancor among fellow-citizens and neighbors.' I believe that this is the real as well as the avowed object of the ministry of every Protestant Church. It has been 'common report for months,' you assert, that 'in many cities and villages of the West, a secret political organization now called the "American Protective Asso-

ciation,'" but more inclusively the "A. P. A." has been formed for the avowed purpose of proscribing citizens who are Catholics, voting them down at the polls, boycotting them in business, and driving them out of employment in the shop and factory.' and you ask the very pertinent question: 'If a wrong or an outrage is done upon your neighbor, does not your responsibility in the matter grow when the wrong and outrage proceed from your own household and the direct accountability placed at your door?' To this question let me reply: Every minister, from the senior bishop down to the lowliest toiler in the ministry of the Methodist Episcopal Church, not only denounces 'wrong and outrage,' no matter who the perpetrator may be, but leaves no stone unturned in order to promote 'peace and harmony.' The manifestation of an un-Christian spirit toward any citizen, no matter what his religious faith or political creed may be, the Protestant clergy repudiate. In common they direct attention to the words of Peter, 'See that ye love one another with a pure heart fervently'; emphasize the language of Paul, 'Be kindly affectioned one to another with brotherly love' and endeavor to stamp on every heart they touch the Saviour's command. 'Thou shalt love thy neighbor as thyself.' We advocate 'a spirit of entire friendliness and good will.' Either in reference to Roman Catholics or Protestants the principle of 'voting them down at the polls' is the work of 'political schemers.'

"An editorial in a recent issue of *The Northwestern Christian Advocate*, the organ of Methodism in the Northwest, says:

All churchmen who are voters are equal as to their rights before the law. They are entitled to vote without regard to their ecclesiastical relationships. They are eligible to office in every township, county, state, and city in the Union. No one

has a right to prefer or reject them simply because they belong to any church or because they repudiate the claims of all churches. It is un-American to make any sort of religious test in the premises. On the other hand, it is improper and dangerous to appeal to voters on church lines, and he who does so, be it in favor of Protestant or Romanist, instantly ceases to be American in spirit and deed.

" In this paper, too, is found in the same editorial the following sentence : ' We have seen a card on which are printed the words " Vote for Hopkins the Catholic, and not for Swift the Protestant." ' You ask, ' Is the Protestant ministry with the American principle of religious equality—or is your ministry tired of that principle?' The Protestant ministry, I rejoice to say, is in delightful harmony with ' the American principle of religious equality.' To the question, ' Is the Roman Catholic priesthood in hearty accord with the American principle of religious equality?' what reply, I ask you, must be given? Is it not true that Rev. Canon Oakley, in a letter to Mr. Gladstone, published in the London *Times* of Nov. 17, 1874, said : ' As to liberty of conscience, we are thankful ever to avail ourselves of it, although none the less convinced that it is abstractedly opposed to the Catholic theory.' Since ' liberty of conscience ' is ' abstractedly opposed to the Catholic theory,' are we to conclude that ' the American principle of religious equality' is in harmony with that theory? At the Roman Catholic Congress of Malines, Belgium, in 1863, is it not true that, in a speech on ' Freedom of worship,' that marvelously eloquent and truly liberal Frenchman, Count Montalembert, said : ' I must confess that the enthusiastic devotion for religious freedom by which I am animated is not everywhere to be found among Catholics. They desire freedom for themselves, but that is of no great merit; men in general want freedom of every kind for themselves. But the freedom of creeds which we reject and deny, terrifies and troubles many among us. If we inquired into the

origin of this terror, we shall find that it rests on the notion entertained by many Catholics that freedom of worship is of anti-Christian origin ? '

" Does ' religious freedom,' ' freedom of worship,' ' the freedom of creeds,' to which Count Montalembert refers, meet with the approval of the Church of Rome? Let the New York *Catholic World* reply. In its issue for April, 1870, it asserts : ' We do not pretend that the Church (of Rome) is or ever has been tolerant. She certainly is opposed to what the nineteenth century calls religious liberty.' Since the Roman Catholic Church ' certainly is opposed to what the nineteenth century calls religious liberty,' are we to conclude that she places her seal of approval upon ' the American principle of religious equality ? ' Pope Pius IX. wrote a letter to the unfortunate Maximilian, in which he said : ' The Catholic religion must, above all things, continue to be the glory and the mainstay of the Mexican nation, to the exclusion of every other dissenting worship.' Is such a sentiment in hearty accord with ' the American principle of religious equality ? ' In words promulgated to ' the whole Catholic world ' Pope Leo XIII. declares that ' to place the various forms of divine worship on the same footing as the true religion ' the Church of Rome deems ' unlawful.' Is this in hearty accord with ' the American principle of religious equality ? '

" You truthfully state, ' This is a land of religious freedom and equality.' Before the Pope's temporal power was numbered among the things that were, could an American traveling throughout the length and breadth of his jurisdiction have truthfully said : ' This is a land of religious freedom and equality ? ' In the city of Washington is there not ' religious freedom and equality ' to the fullest extent for Roman Catholic worship? In the city of Rome was there, previous to

September, 1870, 'religious freedom and equality' to the fullest extent for Protestant worship? When the Pope was a temporal ruler a highly respected citizen of this Republic spent a winter in Rome, at the house of a cousin of the late Cardinal Antonelli, papal secretary of state. He had a commission from one of our states to investigate public education in the Papal states, but particularly in the Holy City. He tells us: 'For carrying on my person a pocket Bible I was warned that I ran the risk of twelve months' imprisonment. On applying to Mr. Cass, the then American *charge d'affaires* at Rome, I was informed by him that I 'had better put the Bible out of sight till I left the Papal States, as, if I got into trouble on account of it, he might not be able to help me.' How is it that no Pope in all the centuries of the past introduced into the city of Rome 'the American principle of religious equality?' Pope Leo XIII. positively affirms 'that if he possessed the power he claims, he would employ it to close all Protestant schools and places of worship in Rome.' If it is morally right 'to close all Protestant schools and places of worship in Rome,' is it not, then, also morally right to close all Protestant schools and places of worship in this 'land of religious freedom and equality?'

JOHN LEE."

Whether the above communication is, as the *Citizen* affirms, "too long," or, as another asserts, "too strong," is a matter of little moment. There is one thing, however, that is a matter of great moment. Let American citizens remember that in every Protestant land where the Church of Rome wishes to secure a foothold, she believes in and advocates "the American principle of religious equality;" in every Roman Catholic country where Protestant missionaries are faithfully toiling for Christ, she neither believes in nor advocates "the American principle of religious

equality." The "American principle of religious equality" which she recently advocated in Mexico was "the killing of a few missionaries." I repeat now, what I said a few years ago in THE CONVERTED CATHOLIC: "With Roman Catholicism as a religion, Americans will not interfere; with Roman Catholicism as a political machine, Americans must interfere."

Mobbing Protestant Lecturers.

The growing strength of American patriotic societies, and especially of the American Protective Association, has alarmed the Roman hierarchy and Jesuits, who see in those organizations a danger to the power which they have so long wielded in all the large cities of the United States.

Father Elliott the Paulist, Father Sherman the Jesuit (who said, as reported in the Chicago *Herald*, Feb. 7, 1894: "It is an easy matter to say one thing and mean something else"), and other priests have been sent through the Middle and Western States to counteract the influence of these societies. No one interrupted them wherever they spoke. But the Roman Catholic characteristic of intolerance and opposition to free speech has been frequently displayed when Protestant ministers and lecturers have sought to exercise their right to proclaim their views on religious, social and political questions. Within the last three months several Protestant lecturers in the West have been violently assaulted and imprisoned at the instigation of the priests. The New York *Independent* says:

"We have long failed to understand why it is that a man who goes about the country lecturing against Catholicism should be in danger of being mobbed. We now wish to tell our Catholic fellow-citizens that they can in no other way more injure their cause and seem to put themselves on record as the enemies of free speech than by hooting and mobbing these lecturers."

DR. NORCROSS REBUKES GOV. PATTISON, GIBBONS AND SATOLLI

NOT long since a new Catholic Church was dedicated at Carlisle, Pa. There was the usual parade of ecclesiastics, and to the surprise of everybody the Governor of the State was conspicuously present. This was thought the more remarkable, as Governor Pattison is a prominent member of the Methodist Episcopal Church, and, though a democrat, was placed in his high office as a protest against machine politics in the other party which has an overwhelming majority in the State of Pennsylvania. On the same day the Rev. Geo. Norcross, D. D., the beloved pastor of the Second Presbyterian Church, Carlisle, was preaching by request before the Patriotic Sons of America on the "Life and Times of Martin Luther." He chose for his text, "They shall turn away their ears from the truth and shall be turned unto fables." (ii. Tim. iv: 4.) We give the ringing close of his address in which he paid his respects to Gibbons, Satolli and Pattison :

" I am glad to have this opportunity of telling this story of the Reformation in the presence of men who have been moved to organize for the maintenance of these immortal principles. The Patriotic Sons of America may be pardoned for believing in American ideas and American institutions. You have studied history enough to know what our free American institutions cost. You desire to protect our form of Government, and preserve it intact from the influence and control of any foreign power. You believe in our present system of free schools, and insist that they shall be kept absolutely free from ecclesiastical and sectarian influences. You do not think that the Scarlet Prince of a foreign potentate is a suitable person to instruct the American people as to how they shall educate their children.

You do not think that America wants a Vice-Pope who cannot speak the English language, who was trained in the system of the Middle Ages, who is bound by vows and oaths to a foreign potentate, to stand on American soil and issue his arbitrary orders like a General of the Inquisition. It probably seems to you as a piece of peculiar insolence that such a man as Satolli, born and bred in a country where forty-eight per cent of the people are illiterate—a people who have been under the civil and ecclesiastical rule of papal ideas for more than a thousand years—that such a man should be sent to America to tell us how to conduct our public schools. You have discovered* that the only way to cope with a politico-religious organization like the Romish Church is to organize against it and let your power be felt at the polls. The danger to our American institution from Jesuitical influence comes from the solidity of the Catholic vote as it is controlled by an unscrupulous priesthood, who vote their people like "dumb driven cattle." The Romanists are far enough from being in the majority in this country, but already it is manifest that the politicians think they have the balance of power; they think that the man who can secure the Catholic vote is sure to be elected. When a man like Governor Pattison allows himself to be used by the priesthood as he has to-day in our own town, it means that he is ceasing to be a Christian statesman and is becoming a scheming politician, bidding for the Romish vote, not merely here in Carlisle, but throughout the State and the whole country. The only way to meet that spirit is to rebuke it at the polls. That is what The Patriotic Sons of America are pledged to do. Good Protestants will see to it that every such man loses more votes than he gains by such a course.

" For one I heartily agree with you in this desire to maintain our free American institutions, and, by God's help, I pledge myself to stand side by side with you in this fight against those blind foreign influences which seek to rob us of our light and liberty, and bring us under the domination of a selfish and corrupt priesthood who have proved themselves a curse to any and every people over whom they have obtained the mastery.

" God help us that we may not be of that number against whom Paul uttered his warning, ' They shall turn away their ears from the truth, and shall be turned unto fables.' "

Great Hope for Ireland.

The most remarkable feature in the present condition of Ireland is the constantly and ever increasing feud between the Roman Catholic priesthood and the Parnellites. Some years since, the Roman Catholic who dared to criticise his clergy, even in politics, was looked upon as a monster, and dubbed a Garibaldian. To-day fully one-third of the Roman Catholic population sit in judgment upon their bishops, and criticise their conduct and principles with the utmost candor. They have three ably edited and widely circulating newspapers under their control, and, what is very significant, their organs are in a solvent and even a flourishing condition.

Bishop Nulty is perhaps the most intolerant and despotic member of the episcopal body here. There is a paper published in his diocese which dared to advocate a line of policy different from the Bishop at the last general election. For so doing the editor, although a devout Roman Catholic and a man of excellent character, was repeatedly denounced from the altars in Dr. Nulty's diocese, his newspaper anathematised, and its readers forbidden the sacraments.

A few days since Dr. Nulty again

denounced this newspaper at a public meeting in Mullingar, and the following is an extract from his address :

As long as a man continued to read this he was not a fit subject for the sacraments. He may go to confession to strange priests, but a priest who knew his theology would not absolve him. If he did, the absolution is null and void, and certainly a priest could give absolution only to a penitent who is disposed, and any man who reads that newspaper after this condemnation could not be supposed to have contrition and the purpose of never offending God any more. As long as he continued the reading of that newspaper he cannot be forgiven.

The comment of *The Weekly Independent*, the Parnellite paper, upon the Bishop's words is as follows :

There is only one course open to the proprietor of "The Westmeath Examiner." Let him obtain a literal translation of this harangue in French or ecclesiastical Latin, and forward it to Rome, and respectfully ask a pronouncement. This course we are adopting in several cases. Such appeals must bear fruit. No Catholic, lay or clerical, can object to an appeal to the Father of the Christian world. The scandal in Mullingar reads like a chapter from the religious persecutions of the middle ages.

That fact, that a Roman Catholic writer, especially in Ireland, admits the existence of religious persecution in the Middle Ages is a cheering sign of the times. A writer in the same paper says:

It was by policy such as this that the priesthood lost its power and influence in every Catholic country of Europe, and culminates in the Pope, in our day, a prisoner, stripped of his temporal power and authority in Rome. I am afraid in the light of recent experience there is little use in asking those reverend and right reverend gentlemen to pause and study the history of the world, and ask themselves, what was it lost to them their power and influence in France, Spain, Austria, Germany, Italy, and elsewhere? and ask themselves this further question, where on any part of the globe would conduct and pretensions such as are carried on and exacted in Ireland be either tolerated or attempted for a day?

Thus it is that God in His Divine wisdom is breaking up the ground in Ireland and making it ready for the seed of His Word. To those who knew Ireland ten years ago, and understand the trend of popular feeling to-day, the change is truly wonderful. —*The Christian.*

BISHOP COXE TO MONSIGNOR SATOLLI.

TO the Most Rev. Satolli, Ablegate, Apostolic Delegate, Etc.:

Monsignor:—The birthday of Washington reminds me that while a foreign emissary is among us and threatening to make the city of Washington the seat of a permanent magistracy over thousands of voters in our republic, no American who can do anything to awaken his countrymen to a sense of their degradation and peril has any right to keep silence.

But shall the land of Washington and the city of Washington, the senate, the representatives, the government, with the land of Washington before them, commit us by imbecility without precedent, to the Jesuit party which you are in Washington to fortify and direct; to force upon all parties as the balance of power? I said—with the land of Washington before them; not behind them; not under them, as phrases go. Such phrases are worn out. Public men in Washington must reflect that they, at this moment, confront (yes, and affront) a great people, which none of them seem quite ready to look in the face. Why do they go on with their peddling party tricks and tactics? The people, rising superior to party, are daily deserting party leaders and refusing to be identified with the creatures with whom, in both parties, you have made terms and whom you expect to manage, to control, to reduce to servitude. You are here, as I have said before, to found an Imperium in Imperio. You are here to encourage the importation of paupers, of Anarchists and idiots, and to keep the alien populace out of common schools. After your conduct in Buffalo, you immediately disclosed your mission among the Jesuits of Gonzaga College. And, thank God, you received a check. Do you suppose even the politicians can long suppress the fact, implied by that check,

and by the discovery which has led your subject hierarchy (with characteristic ambiguities, it is true,) to disown or disallow it pro tempore? I tell you they will soon be forced to disown your policy and you besides, not for a time, but to all eternity. The next presidential contest will not turn on silver-bills and custom-houses and nominations to office. All signs point to a restoration of the land of Washington and to the Constitution as he and his contemporaries understood it. They have had enough of your gratuitous expositions and too much of the practical commentary upon them furnished by you allies; by Messrs. Sheehan, Hill and Maynard versus the American people.

It is plain that the present race of public men in this country is a degenerate race, with few exceptions, lacking ability and conscience in equal proportions. Like the old Athenian, the nation is "seeking a man." "Where is he to be found?" I fear not in the ranks of the existing parties, though I know names in each that would be instantly recognized as those of competent leaders, had they only foresight and courage enough to emancipate themselves, and to do it now. I recall the effect of one sentence uttered in a former crisis by General Dix. What a thrill of enthusiasm would greet the first intrepid patriot who should leap to the front and uplift the national standard, at this moment, crying a truce to all minor issues; proclaiming the issue of this critical hour to be, first, foremost and exclusive of all others, "Shall this Nation be made, like those of the Latin races in Southern Europe and in South America, the victims of a Jesuit faction, which everywhere marks its policy by the watchword, rule or ruin?" I have put this inquiry into a somewhat dramatic form, but, in plain words, "it

amounts to this: Where is the man who forecasts his own future enough to say: "Mr. Speaker, I rise to move certain measures which I regard as vital to the preservation of the nation and its constitution; to propose a radical reformation of the laws respecting immigration, the elective franchise and the intermeddling on any pretext whatever of any foreign court with our domestic concerns."

In the debate which such a move would elicit somebody would be sure to quote the old parliamentary question, so familiar to orators, rebuking a stupid senate:

"I hear a lion in the lobby roar! Say, Mr. Speaker, shall we shut the door and keep him out? Or, shall we let him in, to see how we can get him out again?"

And here let me remind you that the Constitution, for which you and your satraps, like a chorus of cuckoos, are perpetually protesting your admiration, has only one feature, as I have already said, which excites your enthusiastic praise. It is, apparently, unlike all God's creations in the physical world, certainly in animated nature, provided with no means of self-protection, no horns, no hoofs, for offensive and defensive conflict. And why so? Because our Constitution, the growth of ages, was supposed by its liberal spirit to be incapable of exciting enmities; and besides that, we thought our ocean barrier had secured us against all invasion. "Nature was opposed"—as Burke reminded England, while yet steamers and electric cables were unimaginable.

The Constitution which you profess to admire is, in a civil sense, essentially Protestant. That term, in civil use, is identified with the freedom and the rights of humanity for which the northern nations contended; and for which, with fire and sword, by sea and land, by Armadas and Inquisition, by massacres

and powder-plots and assassinations, your Jesuits, as merciless instigators and implacable perpetrators, contended for two centuries against men and nations, and not less with God. Thanks to God—they have not triumphed, but see what they have made of France and Spain; see what they have created in Mexico and South America. Yet, here you stand commanding us to the same instrumentalities for the preservation of a Constitution with every syllable of your "Syllabus" is a declaration of war.

The fact that only in nations which are, in the civil sense, Protestant nations, have free institutions been successfully established, is the sufficient evidence of what I affirm. But, taking you at your word, if you really admire the American Constitution, here we hold it without any help from you or yours, and we flatter ourselves that we can best preserve and perpetuate it without the assistance you proffer. Why then do you not go where no such constitutions exist, and show your sincerity by establishing them in the devastated countries where you have had your own way for ages? You seem to be in no haste to return to your anxious flock which (let me assume it to be a reality) is praying for its absent shepherd in Lepanto; but, if you must in spite of their breaking hearts prolong your absence, let me remind you in your zeal for free institutions that San Domingo and Hayti have been in the hands of Jesuits ever since Loyola was first heard of; and where are to be found darker holes of cruelty and wretchedness in all the world? Look at Jesuit missions, with their unconverted heathen and cannibals untamed. In the name of all that is holy, if you mean what you say, why not give schools and colleges and universities to nations which are under the yoke you wish to fasten upon us? Show us how much better are your plans and

practices by elevating the lands that Pope Borgia gave to Spain and Portugal now after four centuries, at least to the level of civilized peoples.

Observe, in all this, I assail a society which many of your own theologians disavow and which is not a church, or religion. If I call it a conspiracy it is from people of your own persuasion that I have learned the true character of your Jesuits, and I trust that thousands of honest Americans of your creed will soon learn how moderate are my accusations by studying what has been said of them by Dominican monks, by the lights of the law and of the church in France, by the indictments of all the Roman Catholic Governments of Europe, and finally by the tremendous judgment of Clement XIV. himself, who assures us of the patient investigations by which he reached his conclusions. His famous breve, abolishing the order, he commends to the world for an "everlasting memorial." In the face of all this, you, the Ablegate of a Pope, set up your vice-papal throne in Washington and invite us to send our children to Jesuit universities—first abolishing our national institutions.

But now, I can say with Milton—
"I did but prompt the age to quit their
clogs,
When straight a barbarous noise environs me."

As if I were a school-boy, your friends lift up their voices to remind me of Joliet and La Salle and Marquette. Do they imagine I need instruction in the history of these intrepid explorers, whom I can praise as I might praise any other soldiers, without forgetting that they were the enemies of my country while yet in its cradle. Even then, like the baby Hercules, she strangled serpents—if not wolves that came to us "in sheep's clothing." Do they forget that these heroic men were the emissaries of France, sent over here on pur-

pose to seize the lands we now enjoy for the despot who desolated the Palatinate, repealed the edict of Nantes, gave over the Cevennes to the dragonnades and entailed upon his country the retributive vengeance of the reign of terror.

It would be easy to declaim far more eloquently than such puerile pipers ever said or sung or whistled to popular audiences in praise of Jesuit worthies. I could lecture for an hour in eulogy of some of them, without exhausting my theme. Just so I might fill pages with examples of men whose personal merits were many, but whose public influence was all the more deadly, by that very influence, to human liberty and business development. The concubines of Versailles made the pestilent atmosphere of the court in which, nevertheless, Fenelon and Bossuet contrived to flourish; but the virtues of Madame de Maintenon were far more fatal to the nation. Monsters of iniquity and infamy though they were, eulogists of Rousseau and Voltaire illustrate their humanity by truthful stories of their bold assaults on the crimes of the Jesuits and the hierarchy. It would be strange, indeed, if the Proteus of modern history had not appeared at times as an angel of light. Jesuitism, true to itself, has always been able to turn out a quota of saints, and to meet every crisis by the article most in demand, as an offset to more equivocal operations. When Dominicans and Gallicans were reviving the pulpit, and crowds were flocking to hear the eloquence of their rivals—a gifted youth was selected for the occasion, trained in oratory and secluded from vice, till he could outreach all rivalry, alike by his doctrine and by the purity of his example. Look at their single Bourdaloue. But because he was a Jesuit may we not object to a dozen Torquemadas, with 10,000 inquisitors? When the King of France aspired to crush the American colonies and to establish his domin-

ion from the mouths of the St. Lawrence to the deltas of the Mississippi, the society could offer a score of Marquettes to go forth, as pious missionaries, forsooth, but without troubling themselves very much about converting Indians. They must be content to baptize savages and leave them savages still. Their business was to set up everywhere the arms of King Louis, to blaze the trees with his watchwords and finger-marks, and to build log-forts at every point of confluent waters such as our Washington was sent forth to demolish on the Monongahela.

She has been, and is still, a great merchant, felt in half the markets of the world. She is a money-changer, stock-broker and a vast speculator in lands, and dealer with third parties, like "Tammany" for civic favors.

In a word, the society of Loyola undertakes to furnish at any time a saint or a sinner, or, in short, at a minute's notice, any sort of man, to do the devil's work, to incite wars and massacres, or to thwart a better civilization, as in all the early history of colonization in North America. She will set a Father Clement at some outpost where all the tribes of the woods will be found singing at a daily mass, until they are wanted to scalp heretics and dye the blue waters crimson at Ticonderoga and Lake George. Truly said that great soldier, and brilliant senator, General Foy, who knew all about it: "Jesuitism is a poignard with its hilt in Rome and its point everywhere." The hilt is handled by the successor of Loyola, but the thrust is at the heart of nations. Woe to the people whom mere decoy ducks can cajole, while its insidious legions are desolating a country by cabals and secret machinations first, and when these fail, then by fire and sword, by revolutions and anarchy, as the last resort of "rule or ruin." A century ago the counsel and entreaties of your

own Bishop Carroll were evaded and rejected. He wisely wanted your court to make an inception for America and to allow your people in this republic to enjoy our blessings, in conformity with our constitutional principles. He forewarned you that foreign intermeddling and the control of the Vatican was something which the American people would not long tolerate or endure.

But step by step, at first only inch by inch, your masters have pursued their inveterate policy. Everything is to be done by secret, silent and stealthy advances. I have watched this policy for 60 years. Many have been your feelers of the American pulse. Only recently we endured a Monsignor Capel, who vanished like smoke. But I recall Bedini, "the Butcher of Bologna," who was furnished with a national vessel on our lakes, but who fled to Sandy Hook in a fisher's skiff, escaping the ferocious howl of Italians, who pursued with avenging thirst for blood the murderer of Ugo Bassi. Mark: Bedini fled from his own countrymen, not mine. Americans more tenderly offer you fair passports, and I observe that though you came as an envoy to Chicago, and were received like a "sovereign prince," one of our eminent journalists suggests that the steamship company of the Mediterranean will doubtless sell you a ticket of return as a first-class passenger.

I am sometimes told that all my appeals based on moral sentiments are "an iridescent dream" to American politicians and that they will never wake up till I can show that Jesuitism is at war with material interests. Alas! if such be the truth; if indeed we have become a people resolved to "live by bread only." But, while I do not accept this as reality, I am prepared to meet it, as if it were indeed the state of things, to which we have declined in receding from the maxims of Washington and the better days of his influence and

example. I am not wholly a man of the past, though I profess myself a disciple of philosophy as taught by the history of preceding generations. Then let me treat men of markets and exchanges to an extract from the freshest of modern authorities the great "Dictionnaire Universel" of La Rousse in its calm review of Loyola and his society. France itself never waked up to the necessity of suppressing them till "that affair of the Chocolate" disclosed the immensity of their power over commerce and their operations in merchandise and banking. I quote from La Rousse, as follows: "The Jesuits still engage in commercial enterprises on a large scale, but the unpleasant experiences which they had in the last century—the bankruptcy of Lavalette and others—have made them yet more circumspect than heretofore.

"In this, as in many other matters, they no longer act openly or directly. They have recourse to a third party, whom they empower to act for them, giving to it their money and influence. At the present moment the Jesuits are at the head of a number of banking-houses (*comptoirs*) in the old world and in the new. Singly, or as partners, they own a fleet of clippers, which ply on the Brazilian line, of which the port of connection is Bordeaux. At Havre they have, again, a still more considerable interest in the supervision of shipyards and the transportation of emigrants. Lastly, they own the best iron works in France at Besseges, Alaig, etc. In California they have gold mines and an entire street in San Francisco has become their property. There they carry on their most extensive operations in loan transactions at the rate of 30, 40, 50, 100, and 200 per cent."

These are facts which may be felt in Wall street and which may explain some operations of Tammany and some fortunes rapidly accumulated by politicians, which even great capitalist have failed to comprehend.

Work for the Evangelization of Roman Catholics.

Some time in the future there will be in New York or some other large city of the Union a convention of converted Roman Catholic priests who now fill honorable positions in the ministry of the various Protestant denominations as pastors, missionaries and evangelists, preaching the good tidings, "for the edifying of the body of Christ, in the unity of the faith, and of the knowledge of the Son of God." There are hundreds of such men who devote themselves exclusively to their denominational work, and of whom the world knows nothing more than that they are worthy pastors and cultured gentlemen. A conference of those former Roman priests to consult on the best means of helping their brethren according to the flesh who are still in the bondage of Rome to come into the light and liberty of the children of God, would bring before the American people in an impressive manner the vital importance and necessity of work for the evangelization of the Roman Catholics in the United States. Miss Elder has said that the Roman Church in this country has lost twenty millions of souls in the present century and her statement has been endorsed by her uncle, Archbishop Elder of Cincinnati, Archbishop Janssens of New Orleans and many other high ecclesiastics and laymen of the Roman Catholic Church. No one knows how many of these millions have been swept by the waves of Romish superstition and corruption into the maelstrom of infidelity that has swallowed up millions of Roman Catholics in Italy, France and other European countries. Very many of those who have been "lost" to Rome have been won to Christ, and they and their children are to be found in the membership of all Protestant churches.

To turn the tide of unbelief that is flowing from Rome, into the channel of

evangelical Christianity is a work for which converted priests are specially fitted. They know Rome, better now than when they were her slaves, and they have learned from the Word of God and by personal experience what the religion of Christ is. Such a convention of former priests would also encourage many priests who have no faith in the doctrines of the Roman Church and are disgusted with the "intolerance and duplicity" and other vices they see practiced in that system, to come out of her and be separate and join forces with the Christian agencies that are building up and strengthening the Republic in the principles of religious liberty and moral progress. We know many former priests who would unite in the extension of the present movement for the evangelization of Roman Catholics, if adequate provision could be made for them—similar to what they now receive in the denominations to which they are attached. We know also many ministers of various Protestant churches who have been converted from Romanism who would lovingly and enthusiastically engage in such a movement. Meanwhile Christ's Mission is doing some work.

Enough has been said to command this subject to the consideration of all enlightened Christians and patriotic Americans. The power of Rome must be curbed in this country as in Europe or the Republic will suffer. No better method could be adopted than to convert her followers to pure Christianity and right ideas of the duties and obligations of citizenship. J. A. O'C.

Cheering Letters.

A clergyman of the Protestant Episcopal Church in Maryland, who was formerly a Roman Catholic priest, the nephew and namesake of a Roman Catholic archbishop, in a letter to the Editor of THE CONVERTED CATHOLIC, dated March 14, 1894, said :

"I am much interested in your work. It is a much needed one. The fact is, Protestants either will not, or they cannot understand the mental, spiritual, and I may add, secular difficulties one wishing to abandon Roman Catholic training and soul-enslavement must necessarily meet and overcome. You know it, and I know it, but to teach this to others not having similar experience—*hic labor, hoc opus est.* How much alike we are in our experience. Both were theologically trained at St. Mary's Seminary, Baltimore, by those good Sulpician French gentlemen; both studied medicine; both have become Protestants; both have become ministers of Christ to lead to Him, the Living Way, those who would build up a strong conscience weakened by the makeshifts of the Confessional. "Without controversy, great is the mystery of godliness."

In a subsequent letter dated March 28, this gentleman writes further : "I was glad to receive your letter and the enclosed papers referring to Father Lambert's conversion. I am not surprised that men of brains leave the Roman Catholic Church. I am only surprised that more of them do not. You are doing a blessed work, and I feel I can afford to send you a personal offering of five dollars towards your Mission House debt. I wish I could do more."

CHRIST'S MISSION DEBT.

As announced last month there is a debt of \$500 on Christ's Mission building that should be paid at once. Forty dollars have been received towards the payment of this debt, and the appeal to Christian friends for help in the cause is renewed. A Congregational Church in Massachusetts took up a collection for the Mission last month and sent us fourteen dollars with many prayers and good wishes. Will not other churches do likewise? Every little helps.